

Seventh Sunday after Pentecost

Masses and Intentions for the Week

Sunday, July 11

Green

Seventh Sunday after Pentecost, *II Class*

8:00 AM Marylou Gamarra +

11:30 AM Pro Populo

Monday, July 12

White

St. John Gualbert, Abbot, *III Class*

7:30 PM Elizabeth Merriman

A soldier by profession, one Good Friday, accompanied by armed retainers, he met his brother's murderer, unarmed and alone; he was about to slay him when the murderer fell at his feet begging forgiveness for the love of Christ crucified. John was touched by grace, recalling our Lord's command to love one's enemies, and embraced him as a brother. Soon afterwards he became a monk and founded the Vallombrosans under the rule of St. Benedict. He died on July 12, 1073.

Tuesday, July 13

Green

Feria, *IV Class*

12:10 PM Julia Pellant

Wednesday, July 14

White

St. Bonaventure, Bishop/Doctor, *III Class*

7:30 PM Francois-Xavier Seys family

Born in Tuscany in 1221, he became a Franciscan at 30 years of age, was a doctor of theology and taught at the University of Paris at the same time as St. Thomas Aquinas. Appointed Superior General of the Franciscans, and later made a cardinal, he died in 1274 during the Council of Lyons, where Greeks and Latins admired the ardor and clearmindedness of this "Seraphic Doctor."

Thursday, July 15

White

St. Henry, Confessor, *III Class*

12:10 PM Maria Schuurhof

Henry II, called the Pious, was Duke of Bavaria in 995, King of Germany in 1002, and head of the Holy Roman Empire from 1014 until 1024. He worked for the spread of religion by rebuilding churches and founding monasteries. Until the end of his life he displayed on the throne the virtues of a great saint. He died in 1024, bequeathing all his goods to the Cathedral of Bamberg.

Friday, July 16

White

Our Lady of Mt. Carmel, *IV Class*

12:10 PM Charles Farrell

In July 16, 1251, Our Lady appeared to St. Simon Stock, the superior of a group of Carmelites who had come to Europe six years earlier, and placed in his hands the habit which was to be their distinctive sign. Pope Innocent IV blessed the habit and attached to it many privileges both for the members of the order and those attached to it in some way by the devout wearing of the scapular.

Saturday, July 17

White

Saturday of Our Lady, *IV Class*

11:00 AM Fr. James Melnick

Sunday, July 18

Green

Eighth Sunday after Pentecost, *II Class*

8:00 AM Tom Gruber family

11:30 AM Pro Populo (*Low Mass*)

Sunday Catechetical Series

A series of catechetical lectures on the twelve articles of the Creed will be presented on Sunday mornings from 10:15-11:00 in the school cafeteria beginning today. These presentations are an abridged version of the instructions given to converts, but also with an apologetic bend, and will run for a few months with an occasional reprieve. All are invited.

Brown Scapular Investiture

As Friday is the feast of Our Lady of Mount Carmel, the 12:10 Mass will be followed by investiture of the Brown Scapular for those of age wishing to be enrolled in the Confraternity of Our Lady of Mount Carmel. The wearing of the Scapular carries spiritual privileges and is a visible sign of a personal dedication to Our Lady. At the same time, obligations are attached to the wearing of the Scapular, specifically the effort to maintain a state of grace, the observance of chastity according to state in life as well as some daily Marian devotion, usually the Rosary. For those wishing investiture, please bring your own scapular to be blessed. If there are any questions, please contact Fr. Saguto.

Catholic Young Adults—Saturday

The Young Adults will meet this Saturday evening, July 17, at 7:00 beginning with a Holy Hour with the Rosary, a spiritual conference, and Benediction. For more information, contact Emily Byrne at byrnita@gmail.com.

Collection Counters

We are in need of two or three more people to count the collection on a rotating basis. If interested, please call the rectory.

Annual Appeal Goal Reached

Thanks to all who contributed to the Archbishop's Annual Appeal. As the assigned goal has now been reached, any amount in excess is rebated to the parish.

Evening of Recollection

The next evening of recollection is scheduled for Tuesday, July 27, from 7:30-9:00 PM. These recollections consist of two meditations with exposition, Rosary, and Benediction. The remaining recollections for the year are on the petitions of the Our Father. As the summer tends to be a time when devotion wanes rather than waxes, this provides a good and ample opportunity to regain focus. All are invited.

Sunday Potlucks

Sunday potlucks continue through the summer on the second and fourth Sundays. Please be sure to bring a dish to share if you plan to attend!

Please Keep In Your Prayers:

Schindler family, Susan Esary, David Wisniewski, Melissa Sandberg, Breier Scheetz, James Locke, Joan Scheetz, Glenn Abella, Dan Laggazino, Cindy Bailey, David Hobbs, Mary Lynn Kenary, Louis Leclezio, Stephanie Brusich, Nicholas Scheetz, Mary McKinsey, Mark Hillis, Tracy Wright +, Louis O'Callaghan +, Judith Rotea +, Richard Thrasher Sr. +, Alphonse Corallo +

Contributions *May God reward your generosity.*

June 27	\$4309.71
July 4	\$4605.95

Calendar of Events

July 11	Sunday Catechetical Series begins
July 11/25	Potluck
July 17	Catholic Young Adults
July 27	Evening of Recollection

A Final Thought...

[The way to overcome human respect] is to understand our real position in the world and our relation to it. This knowledge is a perfect fortress against it, so let us ascertain how the devout stand to the world and the world to them. When we give ourselves up to God, we deliberately commit ourselves to live a supernatural life. What does this mean? It means giving up this life altogether, as seeing we cannot have both worlds, being in the world but not of it. We put other interests, other loves, other enjoyments, in the place of those of the world. A conviction of our own weakness is the groundwork of all our actions, and we lean our whole weight on supernatural aids and sacramental assistances. To a certain extent, we may even become unsocial by silence, or solitude, or penance, or some seeming eccentricity, or vocation. In a word, we deliberately become members of a minority, knowing we shall suffer for it.

Now, realizing this significance of the spiritual life, what is the view the world will naturally take of us and how will it feel towards us? The world, half unconsciously, believes in its own infallibility. Hence it is first surprised and then irritated with our venturing to act on different principles from itself. Such a line of action denies the world's supremacy and contradicts its narrow code of prudence and discretion. Our conduct is therefore a reflection on the world, as if God has outlawed it, which He has. Its fashions, its sects, its pursuits, its struggles, its tyranny, and its conceits are to us no better

than a self-important, grandiloquent puerility. Meanwhile, though we ignore the world, the world cannot ignore us, for we are a fact, intruding on its domain and interfering with its hypothesis. We ignore the world, and ignoring is the policy of the extremes of weakness and strength. In our case, it is of both, natural weakness, supernatural strength. What sort of treatment must we then expect as the world's hands. It will have its phases and varieties according to circumstances. But on the whole we must expect as follows. If we succeed in what we undertake for God, or have influence, or convert persons, or take any high line, or reproach others by our examples, we must make our account to be hated. We shall be feared, and with an angry fear, when men see we have a view and go on principle, which they do not; and they fear it because they prognosticate our success. They will suspect us of all manner of misdemeanors. They can hardly help it; for the disproportion of means to ends in supernatural conduct is ever a teasing, baffling problem to the carnal mind. They will blame us, for blame is easy, and we swerve from men's usual standard of praise. Moreover, condemnation of us is safe, for even so-called moderate men on our own side throw us overboard. With them indiscretion means provoking the world and not being friends with those whose friendship the Holy Ghost tells us is enmity with God. We shall be misunderstood, because even those who take a good-natured view of us cannot see what we see. They have no grasp of our principles, and so they often think they have got logical proof of our inconsistency. Besides which, we cannot even give a good account of ourselves.

Now to something of this kind, more or less, we committed ourselves when we took up the spiritual life in earnest. We knew what we were about. From that hour we parted company with the spirit of the world, nevermore to do aught but fly from it as a plague, or face it as a foe. Human respect, therefore, must henceforth be for us either an impossibility, or an inconsistency, or a sin. What we have to do with giving or taking the world's respect, which we have bound ourselves eternally to disrespect? Enough for us that we have taken ourselves out of the world's hands, and out of our own, and put ourselves into the Hands of God, and we have felt those hands, gently but firmly close over us and hold us fast.

Fr. Frederick Faber, *Growth in Holiness*, ch. 10